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How to Plan a Family Night

Programs for Family Night

"I Took a Peek at Evanston"

What Can We Do with Evanston
in the Local Church?

A MAGAZINE FOR

The Missionary Education Committee of Your Church

ENVELOPE SERIES

Issued by
The Committee on Missionary Education in the Local Church of the Missions Council of Congregational Christian Churches
Editor: Ruth Isabel Seabury, *Educational Secretary*

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LETTER FROM THE EDITOR

DEAR READER:

This issue of ENVELOPE SERIES contains two distinct parts. The major portion of it, as you will quickly see, carries *three programs* for use in *Family Nights in the local church*. One of these deals with "The City" theme for this year's Missionary Education; the other two deal with India. These three programs are intended as part of a series, the first of which appeared in the Summer issue of ENVELOPE SERIES under the title "A Dinner Program on The City." The four together will be brought out in reprint form at little more than cost so that they can be put into the hands of committees carrying out the programs. We believe that they will make a very practical and interesting, as well as informative, series for your Church Night Dinners, or Family Night Programs. We have tried to make each one sufficiently usable "as is," but in each case have included other enrichment and interest material which we hope you will secure in order to make the programs more exciting. Note the Alternative Suggestion on page 4 regarding Pilgrim Series.

The other item in this issue is *a suggestion for following up the World Council of Churches Meeting in Evanston, Illinois,* in this past month. Certainly it is to be hoped that every local church will "do something with Evanston." Here again we have tried to put in enough content so that, if no other resources are available to you, you can lead your people to an understanding of this great and significant event in Church life.

May the Autumn season be a blessed one in your church as you unfold the obligation of "Our Christian World Mission" before your people, and prepare for the worship experience of giving and sharing.

RUTH ISABEL SEABURY

Boston, Massachusetts
September 13, 1954

HOW TO PLAN A FAMILY NIGHT

The idea of having, during the year, several Family Night programs is fast taking root in our churches and there are many sources for information about how to plan one. We cannot go into full detail here, but would give only a few essential suggestions to precede four programs* planned by the Missions Council for the year 1954-1955.

As an alternate to one of these Family Night programs, you may wish to use the one prepared for churches which use "Pilgrim Series" in their church schools. This program is called "Stewards of God's World" by Estred Schwantes and appears in the Spring 1955 *Program Manual*. The program is developed to emphasize the theme "God and His World." It has a strong missionary emphasis and grows out of the teachings of the church school materials for the Spring 1955 quarter.

Here are our suggestions for planning a Family Night program:

1. The Family Night should provide for all ages in the church, but they should come together in families, not as organizations.

2. Because of the early bedtime of the little ones, a dinner program seems the best solution. This may most feasibly be a "pot luck" or "covered dish" dinner since in that way every mother can be sure that the food needed by her children, at various ages, will be there yet there will be much sharing back and forth in the whole church family. Moreover, there is something very informal and delightful about that type of meal together in which each housewife brings her best contributions to share.

3. Another possibility, if the meal is too difficult to plan for

* Envelope Series, Fall 1954, is herewith carrying three of these four programs suggested, the fourth one being in the Summer Issue previously in distribution. All four are being gathered up in one pamphlet for more permanent use. Price 25 cents.

or the church social hall too small, would be a "Dessert Supper," where the family will have eaten most of its meal at home, but comes together for ice cream and cake or for a variety of desserts, the whole event carried out in much the same manner as the "pot luck," some women bringing pie, some cake, some puddings, some cookies, etc. This plan permits putting on the program early, in some cases as early as 6:30, so that everything will be over by 8:00 and the children get home in good season.

4. In a few communities it may be feasible, when the church is near at hand, to have an evening program with refreshments served at the end.

5. The auspices of the Family Night programs may consist of two or more different committees in the church working together. Some churches have Family Life Committees, and nearly all will have Religious Education Committees, and we hope most will have Committees on Our Christian World Mission, or a Stewardship and Missionary Education Committee. This is a good chance for the three to work together. They will have more personnel resources available and they may have a wider imagination range for carrying out the details.

6. In each of the programs printed herewith, there are features for the whole family to do together as well as some features to be handled by different age groups. In the first program, for example, Mr. Pinckney has suggested that the whole group be divided—the children going to one place, the adults and young people to another. In others of the programs it is the intention that the whole group should remain together and the features have been planned to be of interest to all ages and to be brief as, for example, Mrs. Bouma's program. *Adapt the programs to your situation.*

7. Put as much of the arrangement and the planning of the program into family hands as possible, especially the "extra-curricular" arrangements.

While the mothers are getting the food onto the table, a

family that is good at **recreation** might take over all the children for a games period.

Assign **the Grace** to be sung, or prepared, by one family.

Decorations might be brought by different families, or assigned to one family to prepare, or to two or three neighboring families.

The fixing up of the room, that is, **table arrangements,** hymn books available, etc., might be done by another family.

In other words, this is different from the usual supper where a committee of hard-working women does everything!

8. When shall we hold such programs? This will depend, of course, on the local situation. Some churches have planned four Family Nights a year—one in each of the church seasons. In that case the series might start off with a "City" program put on, perhaps in November, and using Mr. Pinckney's; one in the last of January using the second program on "The City"; a third just before the beginning of Lent; and one just after Easter.

Some churches run a series of Church Night programs (which might be turned into Family Nights) during Lent, recognizing the fact that, during this period, our families are more likely to center their thinking on the church.

If, however, four is too ambitious for your local church, choose two—one on "India," and one on "The City."

If you can try only one, don't hesitate to choose from the four available the one you think would suit your people best, or the one most easy to attempt.

9. Much will depend on *the publicity* you give to the event. The Woman's Fellowship, with its well-organized telephone invitation plan, will, undoubtedly, help you at this point to get the word to the families and to work up a real enthusiasm for the occasion.

A FAMILY NIGHT PROGRAM—"THE CITY"

Prepared by Rev. Aurelius D. Pinckney
Plymouth Church, Louisville, Kentucky

Time: Two Hours.

Place: Any church auditorium, sanctuary, education building, or dining room.

Method of Presentation: A guided discussion for youth and adults. A story hour for boys and girls.

Participants: Three speakers and a chairman.

Sources of Information:

(1) *Man and God in the City,* by Kenneth D. Miller. Pilgrim Press, $1.25.
(2) Books on city life at local libraries.
(3) Surveys from local agencies.
(4) First-hand knowledge of those participating.
(5) *Sidewalk Kids,* by Gertrude J. Rinden. Pilgrim Press, $1.25.

Dinner: If a meal is to precede the program, let the families of the parish share together in its preparation.

THE PROGRAM

Worship: Ask *one family to be responsible* for leading the entire group in worship. This experience might include: two favorite missionary hymns, a favorite passage of the Scriptures, silent prayer, directed by a member of the chosen family (prayers for those who live in crowded places; prayers for the work of the Christian Church in city areas).

Filmstrip: To Introduce Our Theme. Use one of the following:*

* In preparing the program, Mr. Pinckney recommended the Chicago films only, but for the sake of churches not in the Midwest area for whom they might be difficult to secure, we are indicating other films available in all the offices of the Missions Council.

The Chicago City Missionary Society has two filmstrips—*Church Goes to the People* and *Pleasant Valley Farm*. The former is a one-half hour sound filmstrip in brilliant color depicting city missionary work in Chicago. The latter is a filmstrip of equal length portraying the newest development of the Chicago Society. These films may be ordered through the Missions Council at 19 South LaSalle Street—free except for postage.

Alternative Possibilities:

The Street—film showing a closed city church which reopened on a city street, and the results. 27 minutes—$6.00

Bernadette of East Harlem—A young Negro girl takes us through a day in East Harlem, to visit her friends and see her home. Filmstrip—Silent with script—color—$1.00

Available from Missions Council—287 Fourth Avenue, New York 10, N. Y.; 14 Beacon Street, Boston 8, Mass.; 19 South LaSalle Street, Chicago 3, Ill.

and also in the case of *The Street*—Audio Visual Center, 1205 N. 45 St., Seattle 3, Wash.; Church Film Libraries, 1399 N. Lake Ave., Pasadena 6, Calif.

Parallel Groups (Let them separate after the filmstrip)

A. Boys and girls under 12 years

A story-telling hour with a leader telling several of the stories found in *Sidewalk Kids* (above), asking boys and girls to participate with questions and discussion. Sample questions:

Story 1 How much of the Dolores' family trouble was not their fault? Where do you think Skinny got his idea of wanting to help?

Story 3 Do you know any boys or girls like "Lucky"? What could we and our church do to help them?

B. Youth and adults

Chairman starts off: A five-minute statement answering his own question: What is a city? (See Miller text, Chapter 1) .

Three Brief Presentations (6 or 7 minutes each), followed by general discussion directed by chairman:

1st Speaker covers the Christian's responsibility to his city, as suggested in: payment of bills and taxes; right and regular voting; sharing in all-community responsibilities for cleanliness, recreation facilities, keeping the law, concern for needy or friendless in neighborhood.

Discussion: What part have the families in our parish taken in these responsibilities?

What part has our church taken: through the use of its building; through supplying leaders; through its program activities?

2nd Speaker asks what are some of the conditions which result when responsibilities are not met?

(1) Disintegration of family life.
(2) Neglect and dependencies.
(3) Maladjusted personalities.
(4) Corrupt local governments.
(5) Poor housing and slum areas.
(6) Irresponsible and irrepressible prejudices.

Discussion: Which of these conditions exist in our city or (if we are not city dwellers) in cities we know?

How have churches or church-members contributed sometimes to continuing these conditions?

3rd Speaker: How may or does my church, in coöperation with the following or other agencies, contribute to the prevention and correction of these problems: namely, through:

(a) Work with other churches.
(b) The schools.

(c) Social agencies.
(d) Family doctors and psychiatrists.

Discussion: What steps can our church take (the chairman lists these on blackboard) toward helping in the Mission to the City which the Christian Church must carry on? (See last two chapters of Miller text.)

Assembly Period (boys and girls joining):

Ask a good story-teller among the boys and girls to **retell briefly** one of the stories they enjoyed in their group.

Chairman **reviews steps in action** decided upon by the adults and young people as listed on blackboard, explaining each step (for example, uses to be made of church building; calls on newcomers, needy, friendless; increasing gifts to Our Christian World Mission for work in city areas; family budgets and tithing).

Assign some responsibilities to groups or individuals for starting action on these steps.

Dedication of group to program planned. Prayer of consecration and hymn.

Refreshment Hour, unless dinner was planned before program.

Have You Seen the New Song Pamphlet?

"SONGS CHILDREN LIKE"

Folk Songs from Many Lands

Compiled by the Association for Childhood Education International in coöperation with Division of Christian Education, National Council of the Churches of Christ U.S.A.

Price $1.00

A FAMILY NIGHT DINNER: "INDIA TODAY"

Prepared by CORNELIA BOUMA
of Grandville, Michigan

Purpose: To interest all age groups in open-minded, sympathetic study of India, Pakistan, and Ceylon; to develop true Christian concern for these countries; and to show the effect that OUR CHRISTIAN WORLD MISSION, through its gospel of love and equality under God, has in India and Ceylon.

Aids:

(1) **Table-mats,** "Our Ministries in India and Ceylon," showing our Congregational Christian fields of service.
1½ cents each

(2) **Set of 12 pictures**—11 x 12 mounted on cardboard—displayed around the room. A teen-aged boy or girl could be assigned to each picture to interpret it to viewers before the meal. Each interpreter should be able to locate the field of service on *a large map of India* pinned onto a bulletin board or wall. A previous meeting of the youth group should be devoted to the study of these pictures.

(3) **The flags of India, Pakistan, and Ceylon** prominently displayed. (They can usually be obtained at your local museum or library. If not, let a church group draw and color them on cardboard. Pictures of flags appear in *Under Three Flags*—see below.)

(4) The following **special materials** for use in preparing the program: (*Order from Pilgrim Press,* 14 Beacon Street, Boston 8, Mass., or 19 South LaSalle Street, Chicago 3, Ill. The last two items, however, as the Aids listed in 1 and 2 above are requested from the Missions Council at the Boston or Chicago adresses just given, or 287 Fourth Avenue, New York 10, N. Y.)

Title	*Author*	*Price*
Under Three Flags	Stephen Neill	$2.00 cloth, 1.25 paper
Adult Guide on India, Pakistan, and Ceylon	Irene A. Jones	.50 paper only
Jeep Tracks	Helen L. Bailey	1.00 paper only
This is India, Pakistan, and Ceylon	Constance Hallock	.50 paper only
The Cross is Lifted (Beautiful "Prayer Poems")	Chandran Devanesen	1.50 cloth, 1.00 paper
Fun and Festival from India, Pakistan, and Ceylon	Irene Wells and Jean Bothwell	.50 paper only
Keystone of Asia—32-page pamphlet on "Our Christian World Mission" in India and Ceylon		.25
India Source Book—15 mimeographed pages of extracts from letters from India		.10

(5) **A Literature Table** with an attractive display of denominational brochures and current Friendship Press books for all ages, including the above but others also. The children's books make excellent gifts. Do have a salesman on hand to give "teasers on the books" and ready to take orders. (See full list and descriptions in Spring ENVELOPE SERIES, in addition to those listed above.)

Grace Before Meal: Three young fathers from the Laymen's group, in turn, include India and/or Pakistan and Ceylon in a brief prayer. Suggest that each one read *Under Three Flags* by Neill before this meeting.

The Meal: This may or may not be based on Indian foods, but do have at least one item of Indian food which may have been prepared by a church school class. Interest your local Home Economics teacher in this project. Recipes, such as the following for "Gajreli," a dessert, can be found in *Fun and Festival from India* (Pilgrim Press).

GAJRELI

The name of this dessert comes from the Hindustani word "gajar" for carrot.

2 lbs. grated carrots
1 large can condensed milk
¼ cup water
½ cup grated coconut—(about ½ package, but more is permissible)
1 lb. sugar
¼ lb. butter
½ cup raisins

Boil the grated carrots, condensed milk, water, and sugar together until almost dry, stirring continuously to prevent burning. Add butter and cook again until almost dry. Add raisins and grated coconut. Spread in a shallow, greased pan and cut into squares when almost cool.

THE PROGRAM

After the meal has begun, distribute at random slips of paper on each of which a numbered question or answer has been written. Include all age groups in the content. The questions will provoke conversation during the meal, and interest when the program begins.

Questions and Answers:

1. Q. How does India compare in size and population with the U.S.A.?
1. A. India's population is approximately 400 million, which means that one of every five persons in the world is an Indian. Yet roughly, in area, it is only half the size of the United States.
2. Q. Why is India of such great importance in the world today?
2. A. Because as a democracy India is very young. It has rich land, great mineral resources, and an intelligent people that need only education and better living conditions to forge ahead. Whether she becomes a Christian democracy or a Communist state will be most important to the rest of the world.
3. Q. Why is India called the land of contrasts?

3. A. Because of fabulous wealth and deep poverty; education and ignorance; beauty and ugliness; palaces and hovels; air-conditioned trains zipping past villages that have no street lights or running water; huge steel mills within sight of farmers plowing with only a sharpened stick.
4. Q. Why does India often suffer famine even where the land is rich?
4. A. India is almost completely at the mercy of the weather. Explain from facts in *Under Three Flags*.
5. Q. Why has India been so slow in organizing for improvements?
5. A. Nine out of every ten Indians live in the 700,000 villages scattered over India. There are only 20,000 post offices for all of India's cities, towns and 700,000 villages and only four radios for every 10,000 people.
6. Q. Do India's young people enjoy sports?
6. A. India has the best hockey and polo teams in the world. Indian teams have for many years won the Olympic hockey title.
7. Q. How can I learn more about this important country?
7. A. (This should be answered by someone who has previously prepared for it. This is an excellent time to publicize the brochures and study books.)
8. Q. What is one of the most urgent problems in India today?
8. A. Land reform. Land is being put back into the hands of those who till it. The question is whether this reform will proceed rapidly enough and thoroughly enough to keep ahead of the suffering and feeling of injustice upon which Communism thrives.
9. Q. Can we in the United States help this situation?
9. A. Yes. All of Asia is watching the Russian-Chinese way and the Indian way. If satisfactory progress is to be

made in India, she must have outside help. (Raymond Dudley's *Political and Economic Development in Relation to the United States*—Missions Council—will help you to formulate this answer.)

10. Q. (By a child) How can we help Indian boys and girls?

10. A. (By a child) By giving money to ship powdered milk to starving children in India. We can help too by sending clothing to them.

Immediately following the meal, these questions and answers will be given, either by the chairman (member of your church Missions Committee) asking the questions and holders of the slips answering, or by dividing the group into two parts and letting each sub-group ask questions of the other.

Flag Ceremony: Three members of the Young Couples Club, dressed in the national costumes of an Indian, a Pakistani, and a Ceylonese, will take the flag of the country represented and explain what it stands for. (See Adult Guide on "India, Pakistan, and Ceylon"—see list.)

The Feature: The sound color film on our American Board work in India: BACK TO BOMBAY. (30 minutes. Obtainable from Missions Council.)

Alternate feature: If this film is not available, or if you prefer, use instead three stories, *very briefly told* (not more than four minutes each) from JEEP TRACKS (see list above).

We Can Help: A 10-minute statement by the pastor or member of the Missions Committee on the Mission of the Church and the urgency of our work in India. (See Map on Placemats and *Keystone of Asia.*)

PRAYER FOR INDIA: One of the beautiful prayers found in *The Cross is Lifted,* by Chandran Devanesen (see list above), or your own written for the occasion.

OUR FRIENDS IN INDIA

A Program for Family Night

By RUTH ISABEL SEABURY

TO THE LEADER:

This program will be equally effective at a Dinner Meeting, or in an evening program followed by refreshments. However, if smaller children are to be included, the former will probably be preferable.

Sources:

There are four main sources for material on this program in addition to the copy given herewith.

1. *The pamphlets Keystone of Asia* and *India Source Book,* available at any of the Missions Council offices—price 25 cents and 10 cents respectively.

2. The families in your own community who may have *articles from India.* Many of the GIs, for example, have brought back interesting Indian items and this will add to the effect and the color, especially on the tables for a Dinner Meeting.

3. The Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana, for additional color, decorations, puzzlemats, etc.

4. *The Cross is Lifted,* the book of devotional poetry by Chandran Devanesen (see page 12) or the Summer Issue of ENVELOPE SERIES, where we have several family devotional services.

All the above are optional except *Keystone of Asia,* which is almost a necessity.

Table Devotions: may be presented by one family.

Leader's Introduction: Some ten years ago, in a previous study of India, one of our authors entitled his book *The Church Takes Root in India.* In a very real sense this is true today as never be-

fore. Think of all the contributions the Indian Church is making to the churches of the world today.

Four or five Young People might present the items below.

At the World Council Meeting in Evanston in August, 1954, some of the most brilliant leadership and ablest speakers came from the Indian delegation.

When our Congregational Christian Churches, at their General Council in New Haven, wanted to conduct a Spiritual Retreat preliminary to the Council, they asked D. T. Niles, a Ceylonese Christian, to lead that Retreat out of his rich experience as a Christian.

The service of the World Day of Prayer for women, translated and sent to all the church groups of the world, was written by Sarah Chakko, an Indian Christian woman, one of the Presidents of the World Council of Churches, whose sudden death during the winter of 1954 called for a memorial service in the Day of Prayer programs all over the United States.

One of the major Secretaries of the World Student Christian Federation is M. M. Thomas of the Mar Thoma Church in South India.

The missionary forces of the world have sent Rajah Manikam and his wife Ruby to the office of Far East Secretary of the Council representing world wide Christianity in a guiding and helping capacity.

And Indian churches have sent their first foreign missionaries to Southeast Asia.

Leader: We are grateful that Indian Christians are today entering into full partnership in the program of the churches around the world. In the work of our own denomination, our fellow Christians in India are taking a more and more important place. This has meant that, as we look at the future, we are seeing great changes in the task of Missions in all the world and in India, especially. Tonight we are going to look at "Our Christion World Mission" in India.

I. *Let's Look at the Map*—presented by a member of the Missionary Committee.

If the program is after dinner, every person should have before him, if possible, the map tablemats of the American Board

showing "Our Ministries in India."* If this is impossible, use any map of India, large size, or have the junior high school age young people make one from the map in *Keystone of Asia.* Locate on it our three centers of work—the Marathi Mission in the area of Bombay; the South India Mission in the area of Madura, south of Madras and including Bangalore over in Mysore State; and the Ceylon Mission at the northern end of the Island Dominion of Ceylon. Point out the following facts, using the map, from the statistical tables given in *Keystone of Asia,* pages 2, 7, 28.

1. India has more than twice as many people as the United States, and in a country approximately one-third of the size.

2. That we have today in the Marathi area 28 missionaries; in Madura 23; and in Ceylon 9; a total of 69; but in the Marathi area 347 Indians are in positions of leadership; in the Madura area approximately 1,000; and in Ceylon more than 700.

3. That today, we do almost as much "union" work (that is, work with other denominations) in India and Ceylon as we do by ourselves. Point out the Union Institutions given on page 28.

4. That in all we have in the Marathi Mission 13,500 Christians; in Madura 43,000; and in Ceylon 4,250.

5. If there is time enough, let him point out the special areas of strength of each of the three Missions: Marathi—page 19; Madura—page 21; Ceylon—page 14.

II. *A Family Presentation of Medical Work.*

Let the leader call attention to the fact that, in the past and even today, the Christian program has included the Ministries of Healing, Agriculture, Education, and Evangelism. He then calls on one family which has been prepared ahead of time to present the medical work.

This should be a family including different ages—husband, wife, little children, and perhaps older ones. Let them speak

* Available from the Missions Council.

as a family, if possible in an informal conversational way sitting around a table or in a larger room around a "mike." For this the *India Source Book* will help tremendously, but *Keystone of Asia* has sufficient material.

A smaller member of the family can call attention to the picture he saw in "Keystone" of a whole row of babies in the Mission Hospital (page 27), or the hungry, half-starved, little child on page 24.

A younger brother or sister will point out that he has read the shocking fact that in a city like Bombay, because of crowding and poverty, 156 out of every 1,000 babies born die in the first year.

One of the older members of the family can speak about the fact that our Christian hospitals have to manufacture their own electricity and his impression of the size of the work being done by just the handful of doctors (pages 18 and 19).

Let mother call attention to the training program for nurses and the Christian Medical College where, not content with just relieving present situations, Indian Christian doctors are being trained for the future.

Note: This part of the program should not take more than five or six minutes. It is just a little "snatch" of a family conversation.

III. *A Group of Children Present Educational Work.*

This also may be done in a conversation; or it could simply take the form of short speeches by six or eight children each carrying a big poster with "Did you know that?" and then furnishing the rest of the statement by word of mouth, or by turning the posters around and reciting, in each case, the fact given on the reverse side, but visualized at the same time it is heard. Sample facts:

"Did you know that, in India, 82 people out of every 100 can neither read nor write while in the United States out of every 100 not quite three are unable to read or write?"

"Did you know that in 1947, just 7 years ago, 92 out of every 100 could neither read nor write?"

"Did you know that the Christian Church, under our Missions, have 135 Elementary Schools? These are aided by the Indian government to some extent, but are Christian in their courses and in their teaching."

"Did you know that, to train the teachers of these Elementary Schools,

the churches maintain, with our help, four Teacher Training Schools?"

"Did you know that our six High Schools are offering higher education to hundreds of Indian young people out of whom will come some of the leaders of India?"

"Did you know that Indian school boys and girls are helping educate their own people according to the Laubach plan, 'Each one, teach one'?"

Note: Follow with a simple but dramatic bit; let the children repeat that final sentence together in chorus, *"Each one, teach one."* Let one child's voice say, *"Suppose you never could go to school?"* Second voice, *"Suppose there was no school in your town?"* All together, *"You would think a school was a pretty important Christian gift."* Single voice, *"How about us? We don't always love schools."* All together, *"We take them for granted."* One voice, *"As Christians we have to think beyond our own experience to see the needs of others."* All together, *"Each one, teach one through Our Christian World Mission."*

IV. *Junior High Presentation of Agricultural Work.*

This presentation may take the form of a conversation in a Junior High Camp with a visiting national, or missionary, from India (represented by one of their own number) saying something like this: "I want to tell you about my friend, Chelappa. He is doing a wonderful work to *prevent* hunger."

F. B. Chelappa is one of the youngest leaders in the South India Church. He comes from one of our strong Christian families; both father and grandfather were Christian leaders and Workers. It seemed to him when he was a boy, however, that the greatest service the church could render was to the villages; and, from his great interest in Mahatma Gandhi and his program, he came to feel that Christian-trained farmers represented one of the biggest needs. After he had finished the Mission Schools he entered the famous Presbyterian Agricultural Institute in Allahabad. There he saw agriculture on a scientific scale, planned to redeem India's famine and poverty. When he graduated from the Institute, he went to Gandhi Gram for special training in how to start cottage industries, where to look for possible resources in a village with nothing, how to sink a really proper well that would not expire with the next drought, and above all in understanding the point of view of *village people.* The

Church of South India has appointed Mr. Chelappa as its missionary for rural work on a full time basis.

Or again, it may be a report to the family by a junior high boy or girl to their parents who ask some of the questions but leave the presentation to the son and daughter. Material for this is found in *Keystone* (pages 3, 4, 20-25). It deals with India's famine problem and the farm demonstration and agricultural work being done by our three Missions with coöperation from us through Our Christian World Mission.

V. *Young People's Presentation of "National Leadership."*

Let the leader call attention to the fact that today the really important point is to help the Indian Churches to develop their own leadership. This is happening fast in India and Ceylon and we rejoice with them as we see the results. The Pilgrim Fellowship in its national organization has made this a special concern and have had the fun, in many cases, of having key leaders from the Indian Churches, who are in training in the United States, visit their Young People's Camps and Conferences.

Then let the group of young people follow either of the following plans:

Plan I—Dramatic form:

Put two members of the young people's group in Indian costume—a sari for a girl and Indian dhoti and dark coat for the boy, possibly with the addition of a turban. Let two others introduce them as "my friend whom I met at Summer Camp and who is going to tell us about ————." (Include the biographies here of at least one woman and one man from *Keystone*. Manorama Powar—page 7; Ariam Paramasamy—page 8; Prakash Bhonsle —page 7; Paulraj Thomas—page 9.) Let the leader conclude that presentation with the following summary, quoted from *Keystone.*

"What our churches do today in India and Ceylon is largely the work of the Nationals who are in large measure the 'products' of former work.

The American worker is still needed and wanted in India and Ceylon (20 men and women are urgently requested from America, beyond the number which our churches are able to send, at the moment this pamphlet goes to press). But most of the Christian work in our 'mission' areas is now very largely in Indian hands."

Plan II—A straight presentation in report form of the material, using four or five young people to present some of the thumbnail sketches given in *Keystone of Asia* on pages 7 to 10.

VI. *A Mother Presents Social Work.*

"I am a mother and I am interested in what happens in families and communities so I am concerned about what our fellow Christians in India, working with our missionaries, are doing to make the conditions for families and communities better. I am concerned about Neighborhood Houses and Service Centers, and feeding hungry people. For example, let me tell you what has been happening in Bombay." Here she gives the material on pages 22 and 23 of *Keystone** about the Nagpada Neighborhood House in Bombay, which serves more than 900 people a day from its neighborhood.)

In summarizing the work of Our Christian World Mission, she calls attention to the fact that our three Missions in India and Ceylon are carrying on this kind of service in the Friendship Center in Satara, Western India; in the Women's Social Center in Ceylon; in the Lucy Perry Noble Industrial School for women of all ages; in a little orphanage and Children's Center out in a village in South India.

"But," let her go on, "I am interested in *preventing* starvation so I am interested in our Congregational Christian Service Committee's work all over the world and, especially in India where last year, in just one district alone, we distributed eight cases of multi-purpose food, and five barrels of milk powder.

* If *Keystone* is not available let her merely mention the names of the centers and the facts here given.

What that must have meant to mothers in that district! One of our missionaries wrote a letter telling how he himself helped distribute 100 bags of American wheat, 30 bags of beans, 6 tins of vitamins, 78 barrels of milk powder, and how they served 1,100 children a supplementary meal each day. But, I think it is even more important to know how they distributed seven tons of seed grain so that when the rains did come to famine country, where, by the drought, even the seeds had been destroyed, they were able to plant such a good crop that this year they could see the possibility of *700 tons of grain from seven tons of seed*. This, I think, is Christianity proving itself as a *family spirit.*"

VII. *A Father Presents the Churches.*

Let a father (or the pastor) present the following, supplementing as much as time permits from the material in *Keystone* on pages 10 to 13, and the facts given in the three tables—pages 14, paragraph 2; 19, paragraphs 2 and 3; and 21, paragraph 2.

The Church in India is really a family business—whole families, and even whole villages with their families, join the Church together. In some communities the church does not take a member into full membership until he brings his whole family. It may start with the woman of a family, but it more often starts with a man. We of the Congregational Christian Churches are affiliated with pastorates whose people number 60,800. In Ceylon the churches have become strong and independent with help from us and there and in the Madura area they are part of the United Church of South India, the largest non-Roman Church in Asia. In Western India, where the church is organizationally weak, we especially need to help them in the training of leadership from their own people. Laymen are being trained for an increasingly important place in the Churches, especially in South India. One of our missionaries has recently written:

"Christian teachers and other laymen must help in conducting Sunday service, S.S. classes, etc. We find that we are organized too much on western lines and are now stressing unpaid, volunteer, lay-leadership."*

There could be some splendid quotations on this point taken

* From *India Source Book*.

from *India Source Book* which contains extracts from letters sent from the field. See especially pages 10 to 12.

VIII. *Close with the following prayer* for us and for India:

Our Father, Thou hast taught us in Jesus Christ to call Thee Father, and we know that Thou art the Father of the whole human family no matter how divided, no matter how far we have strayed away from Christ's teaching of loving kindness and brotherly service. Here, tonight, we thank Thee for family love, for the fact that, in this church and this town, families are bound in warm, Christian love within the household and between the families of the church. At the same time, we thank Thee for the families of India, that there is everywhere the same spirit and, especially, that so many of the people of India belong to our Christian Household. Grant that we may know each other to be brothers and sisters in one family. Strengthen the ties that help us to understand that "In Christ there is no East or West, in Him no South, or North, but one great fellowship of love throughout the whole wide earth ... In Him shall true hearts everywhere their high communion find; His service is the golden cord close binding all mankind."

In Christ's name, we pray. Amen.

Benediction by the pastor.

I TOOK A PEEK AT EVANSTON

By THE EDITOR

I SAW

I saw a colorful, moving assemblage representing, as the radio announcer put it, "the cream of the non-Roman segment of World Christendom, representatives of nearly 170 Protestant and Eastern Orthodox churches from 48 countries."

I saw the costumes and infinite color of many lands, what Dr. Franklin Fry, the new chairman of the Council's Central Committee, called "the ever-changing kadeidoscope of Bishops' crosses, gaiters, beards, vestments, turbans, ruffs, and many a deceptively baggy sack suit." More important, I saw Asia walking arm in arm with Europe or America; eager conversations between a robed clergyman of the Orthodox Church and a layman from America; chatting groups of women representing seven or eight countries at a time.

I saw great personalities, men and women whom the world will not forget for a long time, some of whom have suffered greatly, some young and some old in the service of Christ.

I saw Marc Boegner, one of the presidents of the World Council, white-haired, erect, slender; and Bishop Dibelius who, in the war years, went through hell in his own country.

I saw Dr. and Mrs. D. T. Niles, brilliant and delightful leaders in the Church of South India in Ceylon. Indeed, I sat at tea with Mrs. Niles and Ariam Paramasamy of Ceylon, listening to the amusing little sidelights on Evanston, which moved us to tears of laughter.

I saw Dr. Marjory Reeves, the English church-woman who presides so ably at so many sessions of both men and women; and Rena Karefa-Smart, Yale M.A. in Religion, married to a royal son of a chief in Africa and introduced back here at home as "an African woman."

I saw youth everywhere.

I saw a city transformed, for I had known Evanston, busy, sleek, cosmopolitan suburb of Chicago, and I hardly recognized it in the warm, friendly community of hosts and hostesses who

went out of their way to make the guests welcome, who stopped unasked on the streets to offer directions, who volunteered their cars to drive guests and baggage.

I saw the exhibit arranged by the Visual Aids Department, showing, magnificently, the Church around the world.

I saw everywhere the symbol of the World Council—the round seal with the little ship, the good ship Ecumenica, sailing the troubled seas of the world with the cross as her mast. Merchants of Evanston blazed it in lights on the sides of their buildings; students made it up in beautiful, little, blue enamel pins; posters and flags carried its message to the people who passed by—the symbol of a new hope in an age of suffering.

I saw the meeting, eye to eye and hand to hand, of those who, across the curtains of misunderstanding and doubt, through the densest fogs of war and despair, and across the stormy seas of history, had kept their warm, human remembrance that they were one in Christ Jesus whatever happened.

I saw the "Drama of Suffering," the very unusual report, in drama form, made by the Department of Interchurch Aid and Service to Refugees.

In McGaw Hall, to an audience of 24,000, pages of world relief statistics were transformed, literally, into a moving pageant, unique and tragically effective. It was called "By the Waters of Babylon," written, directed, and produced by a great English theater expert, now an Executive Secretary in the British Council of Churches. "By the Waters of Babylon, we sat down and wept." Here a cast of fifty performers expressed the worldwide suffering of today's refugees from Europe to Korea, and from Hong Kong to the Holy Land.

I HEARD

I heard great hymns of the Church sung by tremendous choirs and by an even more tremendous congregation, sung in many languages but one voice sounding our common faith to the world.

I heard Katherine Bliss, a British speaker and editor, give a

ringing call to the women of the churches in the world to declare themselves, to understand, to act, and always together.

I heard an International Relations Panel, in one of the special sessions for Accredited Visitors, discuss with the utmost frankness the dangers involved in America's foreign policies while representatives of Latin America, France, Germany and the Near East, speaking calmly and objectively but intensely, "spoke their pieces" each in his own tongue.

I HEARD ABOUT

I heard about the Festival of Faith to which 125,000 people from as far away as Detroit came, which was ushered in by Trumpeters from the Chicago Symphony Orchestra, and which worshipped with a 250-voice choir. There were delightful stories about the 10,000 automobiles and the 500 buses, and the traffic jams.

I heard about the procedure by which the Council moved so smoothly into action, of the long and amazing preparation months and years ahead.

I heard how the much-prized appointments to delegate positions were arranged so that from each country came three categories—Delegates, Accredited Visitors, and Youth Consultants as well as representatives to the groups of efficient and helpful Stewards and Aides.

I heard about the dormitory bull sessions, and the business meetings, the differences of opinion resolved in the worship services, and especially, about those worship services themselves and what they came to mean to the delegates.

I SHARED IN

I shared in one of the four Communion Services to which all who wished to come were invited. It is one of the causes for grief within the ecumenical family that we cannot yet sit down at the Table of the Lord together. We are making progress,

however, in understanding each other as we try out various ways of coming together.

On Sunday morning in the Evanston First Methodist Church, which was the Host Church for the World Council and where all the daily worship services were held (thus giving it a kind of official stamp), the Methodist Bishops present at the Council invited all participants in the World Council, and all others who could be accommodated, to share in the Sacrament of the Lord's Supper. To make it more "ecumenical," the Bishops associated with themselves ten churchmen representing other Protestant denominations and more than one race to share in the serving of the Elements (our own Douglas Horton being one of them). There was no sermon, only a beautiful worship service tracing God's Covenant with His Church and the serving of the Communion. For almost two hours line by line we moved forward to the chancel to be served. I could have asked only one step more—that the Bishops and clergymen might have included those from outside the United States to give it a truly world scope even within the Methodist tradition.

On successive days of the week similar services were held under Anglican, Orthodox, Lutheran, Syrian auspices, and on the next Sunday, "after the rite of the South India United Church." (See *Christian Century* for September 8.)

I shared in the Youth "fringe" of the Council meeting! Never has any large church gathering given so important a place to the youth of the Church. The Consultants from thirty to forty nations were able to attend all committees, all sessions, and take part in all discussions. They were represented in one of the major addresses. The Stewards lived in the dormitories, served the delegates in a close and intimate fashion, and were admitted to almost all the sessions, any that they had time to attend, that is. The Aides served as information clerks, ushers, messengers, pages, and again were in daily contact with the visitors from everywhere. In addition, simultaneous sessions were held at the National College of Education in Evanston, where 120 students, undergraduates the first week, and 120 graduates the second week, held their parallel discussions, but brought into their sessions for resource, inspiration, and guidance, the great speakers

and leaders of the World Council.

I shared in the Women's Meeting. The women in Evanston invited the women of the World Council, together with women leaders of the churches of Illinois, to tea on Sunday afternoon. They expected 1,600 and prepared for that number; some 4,600 came! The planned-for cookies and tea were abandoned for Kool-Ade which was made, literally, by the bucket! But what a Fellowship! They were served in six of the Evanston churches and then came together for one great plenary session at the Methodist Church to hear a splendidly arranged program. They filled the sanctuary, they filled the Church School Hall, they filled the Recreation Room, they filled the Chapel, they filled the Patio, they filled the lawns, and at last they filled the street. Yet, with the aid of a wonderful loud-speaker system, we who stood out in the middle of the road even, heard every word—5,600 of us, women of the Church in all the world listening to the moving testimony of other women for Christ the Lord.

I shared in the general atmosphere. Dr. Van Dusen of Union Theological Seminary had a wonderful word for us. In one of the most often quoted of the short speeches of Evanston, he said, "There are Delegates and there are Accredited Visitors; there are Consultants; and there are also Ecumenical Camp-Followers." I was one of those!

I UNDERSTOOD

The two little days I spent at Evanston brought me enough of a glimpse so that I became determined to share my conviction that the most important thing we can do in our program this year is to understand this great event held in our land in 1954, and to see our relation to it, to the Mission in which we are all interested—the Mission of Christ to the world.

For I understood at Evanston, that this World Council of Churches is a *Product of the Mission,* that its Message is the message of the Mission, and that its Program represents the

progress of what that Mission has worked for through the years —a growing unity in Christ and a growing knowledge that he is the world's Saviour; that he belongs not to the West, nor to the East, but to all mankind, and that his Church must witness to that fact.

WHAT CAN WE DO WITH EVANSTON IN THE LOCAL CHURCH?

It is quite possible that the pastor is already planning to make reference to the Second Assembly of the World Council of Churches, and perhaps even to have a study group of some kind. In any case, it would be suitable for the Committee on Stewardship and Missionary Education to plan some recognition of this great world event which came to our shores:

A mid-week special meeting might be planned with other churches in the community during the Fall, or a union **Sunday Evening Service.**

The first **Church Night Dinner** of the year might be the occasion.

A study group may well be organized with a committee to lead it if no one leader is available. There is ample material for a four to six weeks' study.

In the Women's Association, there might be one program for the whole fellowship, and a series of short presentations in the "circles" during the year.

The Pilgrim Fellowship, or youth group, might conduct **a program of their own** on the subject, or present a program before the entire church, since so much of the emphasis of this Council was on Youth.

The material to use for any of the above may be simply the Editor's Report beginning on page 25, and the Extracts From Evanston which follow this outline, or they may be far more ambitious and include reports of careful reading of the Evanston Report in *The Christian Century* for September 22.* Be

* Special World Council Assembly Issue to be ready September 22. 20 cents each copy; 5 for $1.00. Postage extra. Delivery cannot be guaranteed unless ordered in advance. Write: *The Christian Century,* Special Evanston Issue, 407 S. Dearborn St., Chicago 5, Ill.

sure to look also at *The Christian Century* for September 8. Your pastor probably has a copy, otherwise use the library. On pages 1074 (South India Communion); 1075 (Worship Frames the Assembly Days); 1087 (Assembly Offers a Varied Picture); and 1078 (Press Dogs Iron Curtain Visitors) are most interesting shorts, alive and often humorous and informal, which will make splendid report speeches. On page 1068 is the address by Dr. Benjamin Mays, which brings into strong focus the issue of the Christian's attitude toward the Race question. Dr. Mays was honored by being given one of the key spots in *The Christian Century*'s reporting. See also "The Gospel for this Generation" by C. W. Ranson—page 1065.

Naturally you will include any first-hand, eye witness account available if any of the people in your community, or county, have been there. Follow the news in *Advance* for additional material (October and November issues will have important addresses) and for an announcement of pamphlets or visual aids which may very likely be announced within the next few months.

In the next issue of ENVELOPE SERIES, we shall try to run more of the inspiring excerpts for which there was not room in this issue. They will include the part played by women, by laymen, by delegates from Africa and the Near East.

Extracts From Evanston

Welcome to the World Council of Churches by Dr. J. Roscoe Miller, President, Northwestern University.

"It was but three years ago that Northwestern University celebrated its 100th anniversary. To those who come from lands where 100 years is as the winking of an eye, I would point out that Americans live in a land that is young, and like youth everywhere, we take a paradoxical pride in asserting our age.

... "The World Council of Churches is itself a young organi-

zation. I see on every hand evidences of that vigor and determination characteristic of youth. But from the ageless Christian faith and the ancient churches you represent, you draw also upon the wisdom which is the strength of age.

"The University which is honored to be the official host for this momentous gathering was itself founded by men of deep religious conviction. It was these men who also founded the city of Evanston, and the community bears the name of one of those founders.

"Since the time the University and the community were established in a wilderness, they have planned together and worked together toward common goals.

"Though we have no part in your discussions nor in the decisions you reach, we hope that the rôle we have played in helping you to prepare for the work ahead will in some small measure contribute to the success of those undertakings. . . . Of one thing you may be certain, America—a land made up of peoples who came here from throughout the world— America earnestly extends its hand in friendship.

"May the work which brings Christians together beneath this roof prosper. May the cause of peace and goodwill among men go forward with new strength and hope as a result of this Assembly. May your noble efforts be rewarded with understanding and the world made the better in consequence of what is done here."

The Festival of Faith

. . . "We have come to worship God."

With these solemn words spoken as with one voice, more than 100,000 persons in Chicago's Soldier Field on August 15 set the tone for the Festival of Faith, climax of the first day of the Second Assembly of the World Council of Churches.

Combining Biblical narration, music, lights, and interpretative pantomime, the two-and-one-half-hour service told the sto-

ry of Creation, Salvation, and Consummation as representatives of 161 communions of 48 nations—joined by tens of thousands of Christians of Chicago and the Midwest—united in one of the most unique affairs ever staged in mammoth Soldiers Field—or anywhere.

Following a preliminary period of community hymn singing, playing of carillons, reading of the "Prayer of Faith," singing of anthems, and a brief statement by the Rev. Dr. W. A. Visser 't Hooft, General Secretary of the World Council, the service itself began with an Act of Praise.

At the north end of the field there towered three pylons, draped in gold cloth. The center one, 19 feet high, was used by the narrator; the other two, each 13 feet high, by the presidents of the World Council.

Massed in front of the towers was a 250-voice choral-speech choir made up of singers from four well-known Chicago choral groups. On each of the four temple-like structures on the "rim" of the field were three trumpeters and a choir of 75 voices.

Majestically the five presidents in their full ecclesiastical garb proceeded down the field as the huge congregation sang resoundingly "All Hail the Power of Jesus' Name." As they advanced countless white lights came on until the field became bright as day. The World Council processional group marched six abreast, carrying national flags and dressed in ecclesiastical and native regalia—some in solemn black and others in brilliant colors. During the half-hour processional the organ and choirs played and sang such hymns as "A Mighty Fortress," "The Church's One Foundation," "Jesus Shall Reign," and "God of Our Fathers." At the end of the processional came *the action chorus dressed in costumes of many colors.*

Following the **reading of a prayer** of St. Chrysostom by the Archbishop Athanagoras of Thyateira, and a 3-minute statement by the Archbishop of Canterbury on **the significance of the ecumenical movement,** the field was plunged into darkness for the beginning of the presentation of the theme and sub themes.

There followed an *Act of Dedication and Affirmation*. Beginning in darkness, the narrator read a series of brief sentences of dedication to Christ. The high point of the dedication came as the narrator read: "I beseech you, therefore, brethren, by the

mercies of God, to present your bodies a living sacrifice. . . ."

From the Report of Rajah B. Manikam, East Asia Secretary of the World Council of Churches and the International Missionary Council.

"The Miracle of the Age: One of the surprising facts of the present age is that there is a Christian church in each of the major countries of East Asia. If the Assembly of the World Council of Churches had met in 1854, there would have been no delegates from Japan, Korea, or Formosa. But in 1954, here at Evanston, how different!

"In spite of the strong forces of opposition to Christianity in many countries of East Asia, everyone recognizes that it has come to stay. . . .

"The Christian congregation, whether in Calcutta, Djakarta, or Tokyo, is a unique social phenomenon. There is nothing like it in any of the non-Christian societies. To join the Church and to remain loyal to its Lord, requires one supreme act of personal surrender and countless daily acts of obedience to Christ. Proclaiming the transcendant Word of God and being a community of Grace in tension with the political, economic and social orders in East Asia, the Christian congregations have a revolutionary significance in the Asian scene. Not many of them give today evidence of that quality of life that is expected of them. And yet, they have taken root on Asian soil; they have in many countries withstood successfully persecution and even martyrdom. Many of their members have been in the forefront of movements for national liberation, social reform and economic uplift. By their witness of worship and deeds of love they point to a new source of hope and salvation.

"The long period of colonial rule over many of the East Asian countries, and the association of Christianity with Western powers, have made Christianity appear to the non-Christian Asian as an appendage of Western sovereignty and civiliza-

tion. Therefore, the Asian Christian has been looked upon with suspicion. It is not often remembered that the Founder of the Christian religion was an Asian.

"Christianity in the eyes of many Asians repels as well as attracts—*repels* because it has a distinct alien stamp, and *attracts* at the same time because it brings something new and valuable, the impact of new ideals and personalities.

"For the average Asian Christian, the ecumenical movement, as exemplified by the WCC and the IMC, has a powerful attraction. He sees in it his own membership in a world fellowship. But at times, his loyalty to the ecumenical movement is under a strain when he sees powerful pan-denominational organizations growing stronger and stronger, side by side with the ecumenical movement.

"To some Asian Christians, Communism has a great appeal, since they too, like the Communists, are fighting for social and economic justice in an area where in general poverty rules the masses. They fail to see that 'Communism perverts the struggle for justice to serve its own purposes, and finally ends in a militant atheism.' . . .

"A new chapter in the missionary history of East Asia is being written today, and this fills one with hope. In recent years, *Asian churches have sent their own sons and daughters to other Asian countries as missionaries of the Cross. . . .*

"The needs of Asia are so overwhelming, the tensions so acute and the human resources of the churches so meager, that nothing less is needed than the fullest possible use of ecumenical funds and personnel, in an ecumenical way."

The Work of the Youth Department, by Philip Potter of Haiti, now at the Geneva office.

"The first significant fact about the Youth Department is its inception, not by the will of the Fathers of the Church, but by the expressed desire of youth at the Second World Conference of Christian Youth at Oslo in 1947. As our General Secretary, Dr. Visser 't Hooft, later recorded, they wanted to participate in and be responsible for a world-wide fellowship of church youth, as a direct expression of the faith and life of the young member-

ship of the churches. They determined that this fellowship should be a part of the wider fellowship of the churches in and through the World Council of Churches.

"We cannot forget the years after the first world war when, in a world harassed by economic depressions and destitute of purpose, evil men were allowed to harness and exploit the potentialities of youth, and unleashed the most savage war mankind has ever known. Never before had youth been made to feel to such a devastating extent their power for good or ill. It was, however, within that chaos that youth in many lands found themselves, through their sacrificial defense of those very values of truth and justice, and in their struggle against economic and political oppression. . . .

"Outstanding among the many conferences which the Youth Department has planned or helped to plan, along with the other world Christian youth movements, is the Third World Conference of Christian Youth held at Travancore in South India, at Christmastide, 1952. Three hundred youth leaders from Asia and from many other countries met in the setting of the ancient Syrian Church and of the new United Church of South India.

"Young Christians in Europe have recently been saying, 'indifference in politics is incompatible with the Christian Faith.' These youth have been preoccupied with the quest for European unity and have been endeavouring to discern how as Christians they can contribute in giving substance to this unity.

". . . But this new awareness of the Church standing firm for the truth of the Gospel has had very concrete ecumenical expression in two spheres—Work Camps and World Youth Projects. Work Camps have gained much publicity and there may even be the danger of imagining that that is the principal concern of the Youth Department.

"In Angola last year, I met a young theological student at the first church youth leaders conference to be held in that country. He was keen, alert and ecumenically minded, and was eagerly listened to by his

fellow Africans, most, if not all, of whom were his seniors. I soon found out that he had recently been to a work camp at the Ecumenical Youth Centre, Agape, in the Italian Alps, where he had encountered Christian youth from many lands. Through much conversation with him, I gathered that his whole outlook had been changed. His evangelical faith had taken root for him anew in the soil of his own culture and his eyes were opened to the particularly frustrating problems of his country. The effect of such work camp experiences as shown in the young Angolan could be multiplied. Participation in work camps does bring 'a new awareness of the task of the Church in the world and an eagerness to translate it into local terms.' But more, through work camps youth are coming to a new sense of what the Church should be. It is the whole Church bringing to bear its resources of heart and hand, in building a community centre for refugees in Europe or in an inter-racial effort in Swananoa in North Carolina.

"One of the most outstanding features of the work of the Youth Department is the **World Youth Projects scheme** for strengthening interdenominational youth work throughout the world. In Europe stronger church youth movements have gone to the aid of minority Protestant church youth groups in Belgium, Spain and Italy while these small churches have found that their contribution is also of value. Youth of other parts of the world are hoping to contribute towards conference and camp scholarships for American Indian youth from mission schools.

"Christian youth do not find it difficult to have an ecumenical consciousness once they are introduced to ecumenical processes. Their real problem begins when they seek to translate the insights received into their own churches and into interdenominational relations. What then is implied in our conviction that 'Jesus Christ is the Hope of the World,' if we hesitate to make new ventures of faith for the renewal of the Church in a creative partnership of the older and younger generations? To what end are the churches associated with the WCC engaging in youth work? Towards the renewal of the whole Church and for the evangelisation of the world, or towards the perpetuation of their own confessional* positions? Whatever the an-

* Denominational.

swer may be, we may be assured that Christian youth, having gained a fuller vision of Christ as the hope of the world in the ecumenical movement, are not disposed to fall back however strong may be their allegiance to their own denomination. Are we, then, to say 'no' to them in their quest for the renewal and the unity of the Church, or shall we go forth with them into the future that together we 'may grow up in all things into Him who is the Head, even Christ'? There can be no doubt whatever as to what answer this Assembly will give."

From a Speech by Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs.

"Christians must be in the forefront of those proclaiming that a third world war is not inevitable. It can be avoided: it must be prevented.

"Our major objective," he said, "must categorically be peace *... a peace to which we give the positive content of justice and responsible freedom.*

"Negotiations will become increasingly effective as people outgrow the popular tendency to think in terms of a diplomatic victory.

"Three areas of human concern—refugees, human rights, and economic and technical assistance give opportunity for fruitful competition as the advocates of differing ideologies and social systems seek to win the confidence and support of peoples."

Commenting on the Christian approach to the problem of disarmament, Dr. Nolde said it was primarily "a spiritual one."

"In repentance, the Christian will recognize his own implication in the world's guilt. As long as weapons of mass destruction have not been abolished, or brought under international control, he must urge patience and restraint. Brought face to face with power drawn from the universe itself (the atomic and hydrogen bombs) the Christian must insist upon responsibility to the Ruler of the universe.

"Still another means of peaceful competition with a growing

coöperation is acceptance of the *idea of the international family.*

"Every effort should be made to relate people personally to each other in the pursuit of common interests be they religious, educational, economic, athletic, or cultural. When there is no opportunity for personal contact, suspicion and misunderstanding tend to increase. The professed friendship of people for people needs to be strengthened by tangible expressions.

"Peace and justice are never won with security or finality. They are the object of continuous striving ... In this struggle, Christians and churches have a distinctive contribution to make. I do not claim that their effort will of necessity prove successful, but I am convinced that the effort must be made.

"Into God's hands we commend our bodies and souls ... praying that His will may be done on earth as it is in heaven. Therein lies our hope. The outcome rests with God."

Evangelism

A. **From the address of Rev. Theodore O. Wedel, Canon of Washington Cathedral** in Washington, D. C., and Chairman of the World Council's Preparatory Commission on Evangelism, which formulated the study document on "The Mission of the Church to Those Outside Her Life":

"Every chiseled stone in our Gothic shrines, every carving on our pews, every cushioned parish house stands under God's judgment if it is not serving the apostolic calling of the Church—a Church on mission sent.

"Every human soul over the face of the globe has as much right to the Gospel as we have.

"Woe unto Christians who consider themselves a family enjoying a rich inheritance on an ancestral estate, or islands of the saved in the midst of the lost, or an aristocracy among the future citizens of heaven.

"The Church is an evangelizing army on the march, and a haven of rest only between campaigns when it returns to home base to renew its strength and to receive fresh orders.

"Carrying the Gospel out into the world does not mean merely open-

ing our doors and welcoming those who find us attractive enough to join our fellowships.

"It means moving out into the slums of our great cities, among the poor and down-trodden, the social and racial minorities, the sceptics and unbelievers, let alone the unevangelized multitudes in distant lands."

B. Kagawa speaks to the Question.

"The destiny of Japan and of the Orient will be dark for centuries to come, unless we win, for Christianity, the souls of Laborers," said Toyohiko Kagawa, a world-famous evangelist and Japanese labor leader.

"The Christian labor movement in Japan has made great strides over the last forty years, but is now severely hampered by the competition of materialistic Communism and native traditions."

"Since the strength of materialistic Communism in Asia is great, we hardly know how to compete with it. While we Christians sit back contentedly and contemplate ideologies, the Communists act to help the laborers on strikes and sabotage, and spend much money for such movements."

Picturing Communism as the number-one adversary of Christianity among Japanese laborers, Dr. Kagawa said,

"Communists move as an organized body while Christian forces are divided into many sections and compartments, with denominational ideologies and without funds. Thus, there arises a serious question, as to how we shall keep the Christian Front in order. Please pray for us."

Dr. Kagawa is one of the founders of Japan's Labor Party, has organized labor and farmer unions, consumer, credit, pawnshop, medical, life insurance and mutual aid coöperatives, and also helped the government to organize unemployment and health insurance. He described successful efforts in mission work among coal miners in various parts of Japan, started for the first time after World War II, and the organization of a Christian Association among the railway workers.

Also new, since World War II, were Bible classes organized for workers in great industrial cities, Dr. Kagawa said. He said thousands of workers were meeting every week in about two hundred Bible Class groups in Tokyo, and similar groups were being developed in other Japanese cities.

Note: Another and very strong article on Evangelism was that by D. T. Niles of Ceylon. See the reprint of this in a November issue of *Advance*.